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THE SCHOLAR

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LITERARY CENSORSHIP

WHEN Sir William Joynson Hicks placed a ban on Miss Radcliffe Hall's novel, *The Well of Loneliness*, dragged her to court and caused copies of her book to be confiscated or destroyed, he unwittingly gave her such a big blaze of advertisement, which she could have never hoped to secure in her wildest of dreams. For, the unusual proceedings at once aroused the sympathy of the public and excited their curiosity to know the contents. Not only that, eminent literary men and women deemed it their duty to protest vehemently againt a system which placed power in the hands of a single individual to sit in judgment over the literary productions of people, who are infinitely his superiors in the realm of thought. But it had no immediate effect, of course, on the erring official. Indeed, Government servants are of the same kind all the world over. they have a knack of doing things their own way, and they could be trusted to do it, so long as they could without prejudice to the job they hold, and so our redoubtable Home Secretary followed up his first act by censuring another book by Miss Norah C. James called *The Sleevelers Errand*. But the day of reckoning is close at hand and " Jix " will soon know to

his cost what his ultimate masters, the electors of Britain, think of him. Obviously, it seems outrageous that in a society which claims to be civilized, the literary output of its best minds should be judged and tested by magistrates and police-men, and it is fairly safe to predict that the time will not be long when public opinion will see to it that such an anomaly is put a stop to.

But while the situation in England is thus bad enough in all conscience, it is immensely worse in the case of India. For, while in England, the rulers and the ruled are one, here in India they are two distinct cultural entities, actuated and governed by different ideals and aspirations, which may at times warp the judgment of one on the other. Again, in England, a system of Government rules which demands that even officials must fear and respect public opinion; they could not defy it with impunity for long nor refuse to go by its wishes. But here the Executive is not responsible to the Legislature, and assuming its divine right to rule, goes about exercising its powers in the way of an autocrat. It can snap its fingers at public opinion and refuse to trim its sails according to the wind of the people's wishes. Under these circumstances, the seriousness of harm and the possibility of injury that could be inflicted on the people when the self-same power exercised by Sir Joynson Hicks is exercised by a British official in India is obvious.

There is no need, however, either to speculate or theorize to make ourselves clear. The Government of the United Provinces has done us the obligation of providing us with an illustration which brings out the menace to the public that is involved in the exercise of the power in question. The facts of the case are briefly these. Pandit Sunderlal of Allahabad wrote a historical treatise in Hindi on English rule in India, called *Bharatmen Angrezi Rajya*, which runs into about 2,100 pages. The book came out on the 18th of March 1929. A copy of it was sent to the Government of U. P. on the 20th. It must have reached them on the 21st. Within twenty-four hours of the receipt of the book, that is to say on the 22nd, the Government proscribed the book, and, it is alleged, seized all copies of it from the Post Office *even before that date.*

The incident is not merely one which concerns the author and publisher alone. If the action of the Government is allowed to pass unchallenged, no author will ever put himself to the pains of writing a real book and no publisher will think it worth his while to publish it. Now, there are certain facts to be remembered in this particular instance. Pandit Sunderlal, the author, is not an extremist or a demagogue; he is a scholar of great repute in the North, and is known to be a man of the highest idealism. The Government has not cared to state the grounds for its action. But assuming that the gravamen of the charge is that it was untrue in details (for, what else could it be?), it will take long for the public to believe that the Pandit wrote things untrue, knowing them to be such. But, even on this supposition, does the Government pretend that it has exercised this right in all cases? There is however, another aspect to the question, which is still more serious. The book was a voluminous treatise and must have taken long to prepare. It was not sprung on the Government by surprise, If it came to its knowledge, by some means or other, that there were reasons why the book should not be allowed to see the light of day, why did it not give a warning to the author or publisher, a hint of the danger of proscription that they were running into? Again, the book was in Hindi and contained over 2,000 pages. Did it verify—if it did, how?—and satisfy itself that the book really deserved the severe obloquy that was inflicted on it? Knowing these facts, who can blame the public for alleging as they do, that the action of the Government was premeditated, and that it only stayed its hand over the long period of its publication, so that both the author and the publisher might be ruined? Well does Gandhiji call the action of the Government day-light robbery.

But this is only one of the many such incidents of bureaucratic high-handedness that, for some reason or other, escape the notice of the public. Thus Gandhiji relates his own bitter experience. Even to this day, he says, he does not know why his book-lets, *Hind Swaraj* and adaptation of Ruskin's *Unto This Last* were proscribed. No notice at all was given to him of such proscription and he came to know of it only through a

friend of his. Strange and mysterious are the ways of bureaucratic censorship. If ever there was any reason which will justify any the slightest restriction on the freedom of opinion, it is when an author deliberately sets himself to the dangerous game of sowing the seeds of international mis-understanding or sells his soul by engaging himself in the dirty and cowardly task of vilifying a people or traducing their country's fair name. But the Government which was concerned when historical untruths were supposed to have been published, does not deem it its duty to prevent the spread of Miss Mayo's poisonous *Mother India*; no doubt it will be as considerate to her new volume, *The Slaves af Gods.* It is true that it victimised poor Minney and his *Shiva or the Future of India*, but that was because the author did not know that while it was easy and refreshing frankness to speak as much ill of the Indian as you possibly could, you cannot exercise that same freedom when you venture to criticise the European rulers or their commercial kinsmen in India. On no other basis can we explain it. For, Mr. Minney's diatribes were pure *Journalese*, mere irresponsible, ignorant *ex cathedra* statements unsupported by either facts or figures as Miss Mayo's books purport to be.

If the situation is so dark and gloomy, it is also unrelieved by any ray of hope even in the near future. Obviously, it must continue in this unsatisfactory state so long as the present system of Government lasts. We can only look forward to the time, therefore, when we too will have our own Government run by our own people, who will speedily put an end to such anomalies, or at least allow us to do so. The only consolation is that every such act of injustice must have its inevitable moral reaction and must, therefore, hasten the day of reckoning for those who dare to perpetrate them.

E. V. S

[Since writing the above article, three justices of the Special Session Court of New York have reversed the finding of the Magistrate who decided that the *Well of Loneliness* was obscene. This only shows how indecisive and uncertain should necessarily be the opinion of Magistrates, who are after all innocent of literature in most cases. Hence also the danger of vesting them with such powers]

THE COMING ELECTIONS

BY B. SHIVA RAO, M. A.

THE General Elections in India are taking place at a most critical period in her struggle for National liberty. It seems fairly clear now that the Government has abandoned its original plan of extending the life time of the existing Legislatures. While it is difficult to understand the motives which have prompted this action on the part of the authorities, it seems fairly safe to presume that the recognition of the right of the electorates to express their view on the changes that are going to be effected in our constitution has not been one of them. Nevertheless, the elections will afford an opportunity to those political organisations which have taken part, both in the boycott of the Simon Commission and in the framing of the Nehru Report, to make good their claim that the country is with them. Such a step is indeed becoming essential in view of the appointment, by eight out of the nine Legislative Councils and the Council of State, of Committees to co-operate with the Simon Commission. The refusal of the Legislative Assembly alone to participate in the work of the Commission has been represented both here and in England as being untrue as a reflection of the Nation's mind. With regard to the Nehru Report, although our opponents have not been wanting in appreciation of the skill and the sense of responsibility implied in its production, they have magnified the opposition to it, particularly from certain sections of Musalmans. In spite, however, of the failure of the Muslim Conference at Delhi at the end of March to express a definite opinion on the Report, it is undeniable that prominent Nationalists in that community, such as Dr. Ansari, the Maharaja of Mahmudabad, Sir Ali Imam, Moulana Abul Kalam Azad, to mention but a few, with fine insight and commendable patriotism, have stood by this historic document.

The Report of the Simon Commission is expected to be ready by the end of this year. It is likely that in the summer of 1930 a Joint Committee of the two Houses of Parliament will be

set up to examine the Report and to draft the necessary legislation. Whether the recommendations include Provincial Autonomy, qualified or otherwise, any element of responsibility is recommended in the Central Government or not, these are points which are not relevant to the issue. India's main argument has been that she is entitled to the application of the principle of Self-determination. The grant of the status of a Dominion in the case of Australia, South Africa and Ireland was preceded by Conferences with the leaders of those countries. In actual practice, therefore, there are at least three precedents even before the invention of this phrase during the days of the War for the claim that is now put forward by our leaders.

The question is already being seriously discussed whether the boycott of the Simon Commission is going to be applied to the Joint Parliamentary Committee, whether there will be a recognition of India's part of the right of Parliament to legislate for her. Pandit Motilal Nehru, who combines in himself the dual position of Chairman of the Committee responsible for the Report named after him and President of the Indian National Congress for the year, made a declaration recently to the effect that the Nehru Report is to be the main, if not the sole issue for the coming elections. No wiser suggestion could have been put forward, for it is essential that at the time Parliament considers the Simon Report, India's leaders must be in a position definitely to assert that the country has given its verdict in favour of the Nehru Report in full. Such a claim would be possible in the most authoritative manner, if behind it lies the verdict of the electorates, created, be it remembered, by an Act of Parliament. That Indian leaders have not fought shy of the electorates on this question is abundantly plain from the challenge issued by 65 elected members of the Legislative Assembly in September, 1928, requesting the Viceroy to dissolve the Assembly and call for fresh elections on the boycott issue. The fear has been all on the other side. Every one, who loves his country and is anxious to see the dawn of liberty, must see to it that candidates both for the Provincial Councils and the Legislative Assembly, are pledged to support the Nehru Report. If there are definite majorities in the various Legislatures composed of persons elected on this ticket, no amount of misrepresentations will be able to cover the obvious meaning of the results of the General Elections.

KOTUNGALLORE:
A STUDY OF THE PLACE NAMES

BY PROF. K. R. PISHAROTI, M. A.

THE term 'Kotungallor' has been interpreted in more ways than one. Some take the term to mean the 'City of Misfortune' in allusion to the tragic fate of Kovalan. But such an appellation can with justice be applied only to the Pandyan Capital where the tragedy was perpetrated and not to Cranganore, which has only raised up a memorial to the memory of the noble but unfortunate fate of Kannaki. This interpretation cannot, therefore, strike one as very satisfactory. Another explanation has been attempted and that is with reference to the revival of the famous 'Cock-festival' and in this light the term has been interpreted to mean the 'City of Great Slaughter'. This interpretation also does not appear to be much commendable because no serious attempt seems yet to have been made to explain the true significance of the Cock festival and any explanation based upon this cannot carry conviction with it. A third explanation is attempted by Prof. S. V. Venkiteswara Iyer who is prepared to find in this term a relic of the ancient sea-faring 'Kols' who might have come and colonised this sea-port also. Regarding this view we could only say 'much may be said on both sides' and that without coming to any specific conclusion. The unsatisfactory nature of these various explanations tempts us to put forth another explanation. We would take the term as 'Kotum-Kovil-Ur' i. e. the 'city of the Great Temple.' This interpretation has its parallel not only elsewhere but also with reference to the same city, as seen from the names 'Muzuris' and 'Kurumbakkavu' and 'Mahadevar Pattanam'.

The first two of these terms do not appear to have been properly explained so far. The earliest name by which this town was known is Muzuris as referred to by the Grecians and Romans. This term I would take as meaning the 'City of the Goddess Masuri' i. e. Small-pox. The term 'Kurumba Kavu's

also means the same thing for the term Kuruppa means Small-pox. We do find 'Kurumbakkavu' sanskritised into 'Kadamba-vana' as occurring in the expression 'Kadambavanavasini' applied to the Goddess enshrined there; but this sanskritisation as is generally the case with sanskritisations is not to be very seriously taken into consideration. It will be clear from what has been said that the ancient name of the city as also one of the names obtaining even now are derived from the small-pox deity enshrined there. And in the light of all these names which are evidently derived from the Goddess enshrined there, we have more or less a strong case to suppose that the term 'Kotungallur also is derived from the temple.

The interpretation we have given above regarding Muzuris raises one interesting point, which deserves explanation. Which it may be asked is the temple of the 'Masuri-devata' with reference to which the city has been named? It cannot, indeed, be the famous shrine of the Goddess as we now know it, for this has come to be enshrined only in the second century after Christ, while the term has been so called even in the first century B. C. And secondly, this shrine has nothing very particular to do with small-pox. But within the sacred enclosure, it deserves to be pointed out, we have, indeed, a shrine which is peculiarly dedicated to small-pox. An examination of the conventions obtaining in this what is now a subordinate, shrine and the associations connected with it clearly suggest that this 'Masuri-devata' might at one time in the remote past have been the most important, possibly the only, deity in the whole place. And the town come to be called after this deity. When later Kannaki came to be enshrined, that shrine also was put in the same place, because the site was already sacred. The higher conception that characterised the enshrinement of Kannaki, and the imperial honours that came to be bestowed upon this shrine naturally raised it in public estimation and before long it has come to be looked upon as the most important shrine in the whole area, i. e., the great temple of the place.

It may well be assumed from what has been said that the ancient name of the city was Muzuris or Kurumbakkavu, a name derived from the original Masuri-devata; when a new shrine

came to be enshrined, I mean of the deified Kannaki, the place came to be termed 'Kotun-kovil-ur' i. e. the City of the Great Temple, which in popular language came to be called Kotungallur. Similarly a suburb of the town, and later the whole town came to be called Mahadeva-pattanam when the shrine of Siva was founded at Tiruvancikulam.

Here in the heart of the world,
  Here in the noise and the din,
Here where our spirits are hurled
  To battle with sorrow and sin,
This is the place and the spot
  For knowledge of infinite things;
This is the kingdom where thought
  Can conquer the prowess of kings.

Wait for no heavenly life,
  Seek for no temple alone;
Here in the midst of the strife
  Know what the sages have known.
See what the Perfect Ones saw—
  God in the depths of each soul,
God as the light and the law,
  God as beginning and goal.

Earth is one chamber of heaven,
  Death is no grander than birth
Joy in the life that was given,
  Strive for perfection on earth;
Here in the turmoil and roar
  Show what it is to be calm;
Show how the spirit can soar
  And bring back its healing and balm.

Stand not aloof and apart,
  Plunge in the thick of the fight;
There in the street and the mart
  That is the place to do right,
Not only in cloister or cave,
  Not only in kingdoms above,
Here on this side of the grave,
  Here should we labour and love.

—Ella Wheeler Wilcox.

THE HEIR OF TIME

BY DUNCAN GREENLEES, M. A. (OXON)

A Radiance in human form shines on a peak in sunrise glory. His eyes are turned towards the distant skies where float vast Figures of Light around Their Brother on the Earth. Oceans of melody surge and swell around His form amid the depths of utter Silence. Wine-like breezes pass above the sparkling snow and lightly touch the blazing beauty that flows as hair behind the angel Shape, rippling it in waves of gleaming iridescence. Exquisite visions of splendour rise before Him, visions of Life in other worlds that join the victor Earth in freedom and in joy.

The very rocks that form the mountain summit seem made of fiery crystal whence soar majestic trees whose every leaf is like a greenish flame of clear transparency round which the nature spirits dart and hover. Flowers of unimagined beauty blossom amid the leaves and shining stones, their colours blending in a rainbow glory upon the emerald lawns that clothe the sheltered crannies. Soft-eyed gazelles of grace and friendliness unknown to early man gambol round the Figure rapt and wordless on the summit.

The Sun's rays meet the rays that issue from that divinely perfect Form. All is Light.

The body that He wears seems made of scintillating fire, so pure and wonderful it is, and His eyes are like the rich darkness of a tropic night wherein sweet dreams are born and dwell. His movement is like the swaying of a flower in soft summer airs or the billowing of seaweeds underneath the waves. His heart and mind are seas of love and understanding, for He embraces in Himself the whole of God's Creation and in His consciousness the Past and Future lose themselves in the eternal Now. Life is one and perfect in the All, and His Soul has grown to oneness with the All. Life has fulfilled itself for Him. Its purpose is made real in Him. Its promise is revealed in Him.

He is our Son, our very Self in whom we live again. He is the Soul of all the World of whom we are a little part, with

whom we shall be one as ages roll away. He is the Fullness of our Fraction; He is the Vision of our Faith. Beyond the tides of Time and Space, Eternal, Infinite, He stands upon the threshold of newer worlds He shall attain, the worlds that He shall form within His Being.

For though all worlds shall some day be transcended, though all forms shall drop away from Life that cannot be enclosed, the Path of Light extends for ages unto ages, through cycles of ever-unfolding Infinity. Endless and limitless the Glory we shall know as endless and limitless the Glory that we are.

God cannot bind us or set a boundary to our road, for He is but a little centre in our Life. Whom we have made we may control and at the end surpass. We are more than He. We play with Gods as though with chessmen and gather them again within the casket of our hearts.

There is no Final Goal to which we tend; our Goal is endless Growth, and Growth is Life. Life eternal and divine, Life tender and a very Fire, Life all-embracing as the Light that is Its only veil.

To be the Radiance of the Universe, to know and feel that we are God, to see that we had soared beyond Divinity and have gathered all into our Self,—that is the boundless Destiny we shall attain, that is the Glory we shall be.

Marching to Music

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time,—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit of sunshine—graceful from very gladness—beautiful because bright.

Carlyle.

Two Distinguished Sovereigns of Travancore

BY A. GOVINDA WARIAR, B. A., B. L.

IN a previous article,* mention was made of the liberal encouragement which literature and other fine arts have received at the hands of some of the monarchs of Northern Kerala. An evaluation of the quota of the different courts towards the development of their various useful arts must provide a suitable basis for the full understanding of the benefits which have accrued to arts and letters from the dispensation of royal patronage in Kerala. It is, therefore, proposed in this short paper to treat the question so far as it relates to a later epoch and to a different quarter, so that we may also estimate at least in part the contribution made to this noble cause by two distinguished sovereigns who lived in the 18th century A. D., and who have been admitted to be the founders of modern Travancore.

Marthanda Varma (904--933 M. E.), the first of these monarchs, was a generous patron of men of letters of talent. Quelling a series of bloody revolts and engaging in a series of distracting wars of defence as well as of aggression, he succeeded in laying the foundations of modern Travancore by his extensive conquests. He thus ushered into existence a glorious era of material prosperity and contentment which stimulated the cultivation of the gentler arts of peace. Under this powerful monarch, the Travancore Court became the corona of indigenous culture, the centre of gravity having shifted thereto from Chembakasseri or Ambalapuzha on his conquest of that kingdom.

Rama Panivada of the Chembakasseri court, better known as Kunjan Nambiyar, who was still in the clutches of that fell adversary poverty, was attracted to Trivandrum by the fame of this votary of the sword who was also a friend of literature. Introduced to him by his former patron, Mathur Panikkar,

* Vide pp. 159—162, *The Scholar*, November 1928, "Sidelights on the History of Arts and Letters in North Malabar."

Nambiyar soon became a favourite at the court with his witty sayings, sententious criticisms and shrewd observations on men and things. Under royal command he took again to his favourite field of *Tullal*, which he could manipulate to perfection, sparing neither prince nor peasant in his lashing criticism of the foibles of contemporary society. Rama Panivada wrote, among others, three *Sitangan Tullals*, named "Hanumat Udbhavam," "Harini Swayamvaram" and "Krishna Lila" and a *Parayan Tullal*, the "Sabha Pravesam," all under the patronage of this king. The last of these was a production in which the poet made the lowly Paraya the innocent instrument of his expression.

Recent researches in Sanskrit literature have unearthed an interesting historical drama called the "Bala Marthanda Vijaya" by one Devaraja Kavi, a contemporary and most probably a protege of this ruler. The play makes prominent mention of the remarkable achievements of the king and most of all to the *Tiruppadidanam*, or *Sarvasvarpanam*, the wholesale dedication of his kingdom to Sri Padmanabha Swami and the conduct of the Government in His name as His royal deputy, (*Sri Padmanabhadasa, Sri Bhandarakkariyam seyvar*) a unique achievement which may well be considered the greatest masterstroke in the life-work of this astute warrior-statesman.*

The nephew and successor of Marthanda Varma was known variously as Rama Varma, Rama Raja, Dharma Raja and the Father of the People (733—73 M. E. or 1758—1798 A. D.) He was an erudite scholar, an accomplished poet, a shrewd critic, an enthusiastic lover of fine arts and, most of all, a bountiful patron of scholars, athletes, soldiers and generally of the poor and lowly. His "Bala Rama Bharatham," an eminently instructive work, is a treatise on the Natya Sastra, the science of action. It is an incomparable production for the excellent sentiments it contains and the sweetness of its diction. Though primarily intended to provide material for his own amusement, it reveals

* Intended by the writer or not, we are afraid an impression may be conveyed that Martanda Varma was like conquerors all the world over,—of thoroughly Machiavellian morals. Even if we are inclined to dismiss the excuses for his wars of "aggression" as 'lame', it will be injustice to his memory to forget that he was not merely pious but a true *karmayogin*. Instead of a masterstroke of astuteness we would see the spirit of kings like Janaka of old in his act of consecration of his kingdom, holding to his post as God's instrument and not running away to the forest. [*Ed.*]

the depth of his mastery over the standard works on the subject. In the introductory portion, the royal writer who styles himself as 'Bala Rama Kulasekhara Vanchi Bhupala' and 'Sri Padmanabha Dasa' details the prosperity of his kingdom and refers to his achievements. According to himself, he was a great linguist who had a good knowledge of the Atma Vidya, of the Yoga philosophy and of the sciences. He had performed the Hiranyagarbham and Thulabharam ceremonies and made the Shodasa Mahadanams (sixteen great gifts) and distributed gold and food among mendicants and the learned in the Vedas.

The same Raja, popularly known as the Karthika Thirunal Maharaja, is also panegyrised in two unpublished works called Rama Varma Yasobhushanam and Vasulakshmi Kalyanam. The first is a scientific treatise, modelled on the Prathaparudriya in regard to the rules and definitions of poetics, and consists of nine chapters: Nayaka, Kavya, Nataka, Rasa, Dosha, Guna, Sabdalankara, Arthalankara and Misralankara prakaranams. The verses to illustrate these are composed in praise of the Maharaja. This work was the product of the genius of one Sadasiva Makhim, son of Chokkanatha Dhwarin, the author of a commentary on Vasudeva Bhattathiri's "Yudhisthira Vijaya" and a foreign pandit resident at the court of this monarch. This composition briefly touches on the king's generous disposition, especially towards men of letters, and upon his literary attainments and statesmanship. Skilfully woven into the texture of this work is a five act drama named "Lakshmi Kalyanam," in which the king figures as the hero, among other characters like the kings of the Sindhu, Simhala and Pandya countries, and which is inserted in the third chapter, Nataka Prakarana. He has been deservedly praised in another dramatic work called "Vasulakshmi Kalyanam" written in 1785 by another scholar at his court named Venkitasubrahmanya Dhwarin of the family of the famous Appayya Dikshita of Adaiyappalam. The plot of this drama also is similar to the one last referred to and centres round the marriage of a Sindhu princess named Vasulakshmi with Rama Varman.

The present-day Malayalis cannot afford to forget the inestimable services this prince of poets has done to further the cause of literature and science in Kerala when the whole of Malabar

and Cochin as well as the country to the east of the Ghats were in a state of constant convulsion on account of the Mysorean invasions. It was in his court that the Nambutiris, Chiefs and Rajas flying before Hyder and Tippu found a secure asylum. It was he that lent a helping hand to the refugee poets and scholars and held aloft the light of learning, himself striving his best to make lasting additions to the literary treasures produced and indifferently garnered up by his ancestors. It is nothing short of a marvel that, amidst his multifarious political, administrative and other duties, he found sufficient time to dispense patronage and to try his hand with equal facility alike at the pen and at the sword. He is the author of at least half a dozen *Kathakalis* in which we find that the *Todayams* are entirely original and are not copied from the conventional verses of Kottayath Thampuran's *Attakkathas*. His works are the Rajasuyam, Subhadra Haranam, Baka Vadham. Gandharva Vijayam, Panchali Swayamvaram and Kalyana Saugandhikam Attakkathas, many of which are still popular.

It is also stated on good authority that this Raja as well as the Svati Tirunal Maharaja, one of his brilliant successors, was an accomplished musician who set the model to the songsters of the day (" Travancore Musicians and Composers," pp. 16—23, *Malabar Quarterly Review*, Vol. VII). Mr. T. Lakshmanan Pillai says that they composed in a style, which, by its long turns and pathetic times, testifies to the influence of Dravidian music (*Sopanam* music) on the Aryan music of Travancore. They took a genuine and artistic pleasure in the composition and recital of choice lyrics. They persistently tried to maintain the independence of the indigenous system of music and to preserve it from extraneous influences. Thyagaraja and Dikshitar, two of the greatest composers who subsequently adopted the eastern style of music, were courtiers of the last sovereign.

The Karthika Thirunal Maharaja was the first to discover the latent poetical talents of his nephew, the Aswathi Thirunal, who died before him at the early age of 33 in 1788. He is the author of four scholarly productions—the Ambarisha Charitam, Puthana Moksham, Rukmani Swayamvaram and Paundraka Vadham Attakkathas, works which have rightly merited and received recognition at the hands of the educated public. He

was fixed upon by his discerning uncle for the completion of his Narakasura Vadham Katha.

The Dharma Raja was one of the earliest patrons of the famous Vyakarana Scholar, Subramanya Sastri of Panthalam, and the last patron of Kalakkattu Kunjan Nambiyar. This prolific writer of Tullals and his associate Unnayi Wariar of Attakkatha fame were the most precious gems that adorned his court. At his instance Nambiyar was prompted to write the Harischandra Charitam and Nriga Moksham Tullals. The Kumbhakarna Vadham Tullal was also written by him while at the Travancore court. It is also noteworthy that the literary influence of the king affected the court poets, in as much as Nambiyar was induced to try his hand also at dramaturgy, the king's literary hobby. Accordingly, we see Nambiyar writing the Sambara Vadham, Syamantakam and other Attakkathas, though all of them are permeated with the spirit peculiar to his Tullals. He was a vivacious courtier of the Maharaja whose treatment of him was exemplary On his final departure for Ambalappuzha, he was loaded with presents, and his family was given in perpetuity a daily allowance with certain other perquisites.

Unnayi Wariar is the author of the monumental work called the Nalacharitam Attakkatha, which bears ample testimony to his profound erudition. He is also the author of a stotra on the Irinjalakkuda temple, consisting of five hundred stanzas. A native of Irinjalakkuda and educated at Trichur, he is also to be credited with the composition of a stotra on the Vadakkunnathan of the Trichur temple. In chill penury he proceeded to Trivandrum in 940 M. E. at the age of twenty five. Henceforth he lived there on the bounty of the Karthika Thirunal Maharaja, enlivening his court with his witty jokes and learned conversation. He is one of the greatest of our Sanskrit scholars who developed and perfected the plastic Manipravala style of Punam Nambutiri and Thunchatt Ezhuttassan.

Ravi Varman Tampi, a grandson of one of the Travancore rulers, began to compose verses in the last days of the Karthika Thirunal Maharaja. The latter was much gratified by a sloka composed by him in his 14th year. But in his own interests he

advised him to read more before attempting versification. He is said to have defeated two Brahman Pandits in poetic composition and scholarship in the royal presence, for which he was granted costly presents, probably by the next sovereign.

Nilakantha Dikshita, another courtier of the Dharma Raja, has produced a stotra named Varnnaasara Samgraham and a Prabandha Sagara, which latter purports to describe in some detail some of the holy places of Hindu worship. Literary research has yet to prove his identity with Nilakantha Makhim, the son of Chokkanatha Makhim who has composed under the orders of a Basava king of Canara a play named Sevanthika Parinayam in which a Goda Varma Raja of Cochin and a king of Malabar figure.

It must be of interest to note in this connection that a Malayalam poem recently examined by the Travancore Archaeological Department and entitled the Rukmani Swayamvaram Kilippattu refers in glowing terms to a contemporary king Sri Rama Varman Kulasekharendra, who may be identified with this ruler. The preceptor of the poet appears to have been a Sri Nilakantha, probably a Brahman and identical with Nilakantha Dikshitar mentioned already. The interpretation which would make the writer of the manuscript a mere copyist instead of the author does not seem to be acceptable as final.

As in the case of the Zamorin Manaveda, the eminent and accomplished successor of Mana Vikrama—the Third Sakthan Thampuran of Calicut, the brilliant regime of Karthika Thirunal Maharaja would not have been possible but for the military talent, the watchful care and devotion of his talented predecessor. Just as the conquering policy of Sakthan Thampuran led to an unprecedented accession of territory to the Zamorin, and brought perfect peace to his dominions and thereby enabled his successor to devote greater attention to the cultivation and development of literature, so too the extensive conquests of Marthanda Varma resulting in the formation of a unified Travancore facilitated in some measure the consolidation of the political fabric under Rama Raja and left him considerable leisure for the liberal dispensation of literary patronage. As in the case of the third Sakthan Thampuran, the greatest service king Marthanda Varma

did to the cause of the renascence of Kerala is the excellent education, physical and intellectual, which he managed to give to his heir-apparent. But for this education Manaveda would not have been the Dakshina Bhoja that he was; so too the Karthika Thirunal Maharaja, the most enlightened patron of culture in his age. It will thus be seen that the life-work of Marthanda Varma and Rama Raja, both in the arena of politics and in the region of culture, supplements each other in a way which well entitled them to be called the founders of modern Travancore and the pioneers of royal patronage of learning in the revivified dynasty of Venad.

Ancient Hindu Surgery

"The Hindus of the period between 1500 B. C. and 1000 B. C. contributed a peculiarly valuable mass of information on medical subjects, especially in the branch of operative surgery. They were probably the first users of an anaesthetic....Without antiseptic or aseptic technique they performed practically all of the types of major surgical operations known. Abdominal incisions for hernia, Caesarian operation, and the removal of tumors were made, and their surgical instruments were well constructed and of distinctly useful types. We are inclined to view with no little pride and conceit our surgery of today, as a thing of modern beauty; but, owing to the factor of pain to the patient, it is not at all unlikely that the ancient Hindu surgeon was fully as deft, and of necessity a more rapid operator. Indeed, it has been said that we have improved on ancient Hindu surgery in only three regards."— "*The Science of Health*".

THE COUNTRY GIRL

BY M. SIVARAMA MENON, B. A.

ALONE and unfriended, without a shadow of care or sorrow in her heart, the gentle country girl wends her way slowly to the cottage at peep of day, an earthen vessel brimming over with fresh water poised on her hip. The Lord of Day has risen from his slumber and is stealing amorous glances at this tender bud of girlhood bursting forth into bloom. Everywhere Nature is pulsating with renewed vitality and the sigh of a newfelt passion is trembling through the serene atmosphere. Wholly unconscious of the admiration she arouses all around, the girl passes on, 'in maiden-meditation', while little drops of water trickle from the overful vessel and disappear into the folds of the cloth which she has thrown over her graceful shoulders. A gentle smile parting her ruby lips reveals glimpses of the pearly teeth within and suggests to the fascinated observer that she is indulging in pleasant fancies while her feet are mechanically pursuing their wonted way to the cottage. The light of an inexpressible joy dances in her blue eyes and the broken tune of an unknown song trembles on her lips.

A pure and unsophisticated child of Nature, she moves in the congenial morning atmosphere, mingling with the beauties of the re-awakened universe. Like a lily in the wilderness her elastic form sways to and fro, while the love-lorn winds with restless passion flutter about stealing kisses from her radiant face and fragrant hair. Like crystal dew-drops on a lotus-petal newly-blown sparkle water-beads on her face as the result of an accidental splash of water.

Far, far away, against the gray horizon of morning, a human form passes away, which rouses the girl from her pensive state, making her heave a heavy sigh. Being absorbed in gazing at that figure she stumbles on a stone and water spurts forth from her vessel wetting her all through. The next moment she recovers herself and a ripple of merry laughter bursts forth from her lips, which mingles its music with the sound of falling water.

Lightly, O, lightly she passes along until she disappears amidst the luxuriant verdure of green and gold that encompasses her rural dwelling.

How different is this sweet country girl from her town-bred sister, who, versed in all the arts of external adornment, is a stranger to all the immaculate charms of Nature! Little does this simple-hearted maiden dream of the world in which millions of her sex move about, amidst the giddy whirls of fashionable life, like gay butterflies arrayed in all the pageantry of dazzling colours, ignoring the truth of the saying that "beauty unadorned is adorned the most"! Little does she, in the unalloyed simplicity of her soul, imagine the thorny paths of sin and sorrow, which many of her sisters have been fated to follow, in the quest for god-forbidden pleasures that are alike unreal and injurious! Blessed be the ways of that benevolent Providence, which keeps this fragrant flower from the torrid "sun and summer gale" of civilised life, safe from the poisonous blasts of modern fashion, which are fatal to everything that is beautiful and charming in the world of un-adorned, god-created Nature!

Die or Try

Two little frogs exploring
And feeling as fine as silk
Soon wandered from the straight path
And fell in a pail of milk.
The larger frog was frightened
And tried to climb the side.
He soon gave up the struggle
And laid him down and died.
Quoth the little frog, "I'll paddle—
It's an easy thing to die.
I cannot see my way out
But I am going to try."
So he paddled and he churned
Till, his heart all aflutter,
He leaped to his freedom from
A pyramid of butter.

Bangs Burgess

MUSSOLINI ON MUSCLE AND MIGHT

(AN INTERVIEW BY GEORGE SYLVESTER VIERECK)

"HEALTH," remarked Benito Mussolini, the Dictator of Italy, "is for those who know how to get it. But once one has got it one must *know* how to keep it."

I had expected to find Mussolini a sick man showing evidence of the stomach disease........................Although he had just escaped another assassin, he showed no trace of nervousness. He was pale, but his skin was clear, his voice vibrant with strength. He did not create the impression of a sick man. He looked like a hale man, a trifle pale from overwork. Mussolini works, on the average, eighteen hours a day.

I do not know if he suffers from alimentary disturbances or from ulcers of the stomach. It is known that he diets with extreme care, and that his habits of eating are sufficiently abstemious to please the most ardent disciple of Bernarr Macfaden.

Mussolini refused to discuss the rumour of his illness. He refused to enlarge upon his diet, but he admits that he is a physical culturist and points with pride to the fact that he is writing physical culture maxims into the law of the land.

"Fascism," he explained to me, as I faced him in the palace where he makes his office, "is a muscular creed. We believe in discipline. No discipline is possible without complete intellectual, moral and muscular co-ordination.

"I have suspected at times that the achievements of ancient civilizations, especially those of ancient Greece and ancient Rome, rested, far more than historians suspect, upon their belief in *a sound mind in a sound body*............................I myself exercise regularly. I never permit even business of state to cheat me out of my exercises. I ride, I fly, I motor, I hunt, I swim and I climb mountains. Mountain climbing combines almost every form of physical exercise. It makes a demand upon every muscle. I advise mountain climbing for those who can risk its perils—not for everybody.

"But I advise athletics in one form or another for everybody. Have you looked around in Rome?" the Dictator asked me, his eyes flashing with pride. "You no longer see hunchbacks. We have strengthened the backs of our boys. Their eyes and hearts are strong. *Fascism has taught the Youth of Italy the value of Physical Culture*—(Oh! India)—We are teaching them how to breathe, how to hold themselves, and how to take care of their bodies. Have you noticed the change in our children?"

"Athletics," Mussolini continued, without waiting for my answer, "teach presence of mind, swiftness of decision, promptness of action. Physical training is as much a training of the character as of the muscle. Even the most intellectual training that can be devised and imparted by the greatest sage is a form of gymnastics,—may be mental. The Italians........are not mere spectators of the gymnastics of others........"

"The Fascisti, fortunately, are still an army. There were times when I was afraid that the physical forms of the Fascisti would betray that tendency to adipose tissue which is so conspicuous in men who have passed their fortieth birthday. I am grateful to say that the masses of the Fascisti have to be so active on their feet and with their arms that they are not corpulent. They retain their slimness. They are muscular. They have fine biceps. The Fascisti are still fit to incarnate the Youth of Italy and they are indebted for that fortunate fact to the exercise they take."

Mussolini is giving "lungs" to Italy by compelling the workers to exchange the city slums for the suburbs. He has issued important regulations enforcing physical education in the public school. But the school, in his opinion is only a beginning. The individual himself must continue to grow in physical prowess, as well as his mental powers, after his graduation.

"The Fascist Government gives all possible encouragement to sporting clubs associated for gymnastic exercises in connection with the schools. No detail of physical education is neglected ....Every effort is made to give the parents the idea that physical education is not a waste of the child's time; indeed it

may protect him from peril in his maturity........The main object is to teach the youth how to travel the road alone in after years, when he has left school far behind him........

"The member of the family who undertakes his own physical education may become an object of amusement to the rest of the household. However, this should discourage no pupil. The great need in physical training is competent instructors. In the absence of such, the individual may guide himself, with some preliminary study of the subject. It is always to grasp the theory of any course of physical training that enables the pupil to comprehend what he is doing. Yet there as in other things the result is what tells........I have always felt that physical exercise should be systematic rather than prolonged. A little at a time, done at stated periods, is wisest".

I asked, "Does Your Excellency insist upon physical culture for women as well as for men ?"

"I do indeed", Mussolini replied. "My own opinion is that physical education to women should make them more graceful, more agile........"

Mussolini believes in muscle. He also believes in intellect, but only if it serves the world in some fashion. Both may well be combined........"If those persons who deem themselves the intellectual aristocracy of a community would set the example, the rest would follow it as far as physical education is concerned ....There is nothing in the fact that a man is intellectual in his tastes to prejudice him against physical culture. The lives of the world's philosophers from the days of Socrates to our own will prove this."

(*Abstracted from Macfaden's "Physical Culture"*)

தமிழ்நாடு ஆவணக் காப்பக நூலகம்

THE ANGLO-AMERICAN NAVAL IMPASSE

BY C. S. VENU

THE more the facts about the Anglo-American controversy become known, the more apparent it is that Europe is now on the brink of a great disaster to the cause of peace. Indeed it is by no means certain that all danger of it has disappeared. In fact, the complications connected with the Naval Disarmament question and the consequent development of the cruiser programme are assuming prominence. That there is a widening breach between America and England is now quite evident.

It is admitted on all hands that, if there was anything that was calculated to have strained the relations between Great Britain and America, it was the Anglo-French compromise and its disastrous implications. The Naval aspect of the compromise, it would appear, apparently set out to eliminate the old dead lock between France and Great Britain by stating that no limit should be put on the number of small ships of the type which suited Great Britain, but that a strict limit should be set on the number of large ships of the type which suited the United States—a truly brilliant effort of diplomacy! This arrangement could only drive the United States to adopt what is called a "Two-Power" standard, and a fresh line-up for another world war. The Anglo-French compromise thus paves the ground for two world wars—one in Europe and the other on the high seas.

But apart from these considerations, why has the compromise had such a "bad press" in the United States? It is not difficult to understand; and there is no use in hiding in public what everybody is saying in private. For two centuries together, the island of Great Britain has had the command of and complete mastery over the sea. In other words, she has been able to ensure that her traders could trade freely both in peace and in war, and to close the seas to her enemies. To-day, the United States occupies an equivalent position. She has no land

frontiers to defend. Her prosperity is becoming increasingly dependant on her ocean-borne trade. She is rich enough to build the largest and the most powerful navy in the world. She, therefore, wishes—and justly too—the same security for trade by sea in peace or war, and the same number of cruisers as Great Britain has enjoyed; and experience has shown her, as it has shown Great Britain, that Naval power is necessary to that end.

The purposc of the American Government in asking for so many cruisers was fairly apparent. The size, wealth and interests of the United States demand such a force. As for the English, they had already built new cruisers and were planning more in total number and tonnage, much beyond the limits agreed upon at the Washington Conference in 1922.

The English of course hold to the belief that America does not need as large a Navy as England; that English naval supremacy is for the good of mankind; and that it is inherently right and just. It is also her view, that England, because of its insular position and its imperial need, must have a fleet more powerful than any other country. Great Britain at Geneva in 1921 said: "We must have enough ships to protect our communications, i. e. hold command of the seas except in American waters, and while you can have parity, it must not be in a form which will enable you to wrest the control of our vital trade routes from us". The United States protested: "We are not going to give you the right to close most of the world to our trade every time you get into a war. We mean to have parity in total tonnage and put it into a type of ship which can protect our trade at long range and not solely in American waters." Thus the Geneva Conference (1927) on the Naval Disarmament question failed, and England was held responsible for the failure. Looked at from the stand point of armaments alone, the problem is insoluble.

Curiously enough, it is the fear and the threat of war which makes the solution of these problems so difficult. For England, there is no use in making the worst of a bad situation. The real moral—the vital moral—for England is not to ruminate over how she has got into this situation, but rather how she is to get

out of it. She should take her stand honestly and independently on the basis implicit in the covenant as the basis of her European policy, and on the principle of the Peace Pact as the basis of her policy for dealing with the United States. So far as the United States is concerned she "*must*" have freedom of the seas and neutral rights. England must no longer command the water ways. If this is possible, war can be ruled out. and pacific methods shall succeed. Unless England agrees to this—for there is no other road forward--- a world war is inevitable.

Mr. Ramsay MacDonald thinks that a war between America and England is "unthinkable". How ? America is challenging England, and England is resisting the challenge. A parallel—similar to the one that exised between England and Germany before 1914—exists now between England and America. Thus the danger of an Anglo-American collision seems to come from the fact that England claims the exclusive supremacy of the seas. Such a policy amounts to demanding the right to run the seas in English interests in time of war. Here is the crux of the problem. As Dr. Sudhindra Bose points out in his letter from America, "England is the mistress of the sea and wishes to remain so. America stands for the freedom of the seas, the right of the neutral in time of war." America is reasonable and just.

But in the meanwhile, things have gone too far. America has increased her navy to such an extent as to put it much nearer to parity with the British fleet. She wishes to have a fleet so strong that if England goes to war next time, America may not be transformed into a colony or Dominion to be made an unwilling accomplice of English sea power and finally dragged into the English struggle as in 1917.

President Coolidge discharged and fulfilled his duty by signing the Cruiser Bill and thus put the finishing touch on the notice to the world that America intends to have a navy second to none in the world.

Incidentally, this furnishes an eloquent proof to the world. that the Kellogg Peace Pact is but a mere moral gesture, and the

outlawry of war a grand show. Human expectations are vain and often attended with deception. Peace is, therefore, an empty dream; it is the vision of a few thinkers. How significant!

Verily, the West has much to learn from the East. It has to learn specially that snivelling hypocrisy can never be the order of the day; that war is one of the greatest of all evils; and that another European conflict would probably mean the end of civilization. And as Dean Inge wrote a few years ago: "The absence of traditional ideas is by no means an unmixed evil. The working man sees more clearly than the majority of the educated persons the absurdity of international hatred and jealousy. He is conscious of greater solidarity with his own class in other European countries than with the wealthier class in his own, and he cannot fail to realise how large a product of labour is diverted from useful purposes by militarism."

Would it be possible now to restore calm and peace in Europe?—to prevent an Anglo-American collision? It is certainly possible. Gandhian India has an answer. Europe has at last a foundation upon which it can build a political structure for the peaceful settlement of all problems and for the outlawry of war, if Europe focussed its eyes on India. Europe being the junior traveller on the road to peace not only has to draw many inspirations from young India, but also has to emulate to her advantage many of India's examples in Non-violence and Passive Resistance, to enable her to live peacefully and without bloodshed, and to settle all her problems without the use of force. If this achievement, which however must take time and result in the blending of the East and West, is completed it would be the greatest triumph of Non-violence.

The advent of the deformed man was greeted with a burst of laughter.

"What shoulders!" "How twisted is his body, shocking!" "What a pointed head—quite a pyramid!" were some of the exclamations.

"He is quite an Aesop, a modern version!"

This was of particular relish and all cried, "Oh! an Aesop! an Aesop!"

The man, nothing abashed, quietly said as he walked away, "Yes. Like Aesop, I make beasts talk."

French Fable.

THE LIFE AND TEACHINGS OF SRI RAMAKRISHNA

BY C. S. RAMASWAMY IYER, B. A., L. T.

(Concluded from the previous issue)

THE sinner should resign himself into the hands of the Father. The nature of the resignation is best described in the words of the Paramahamsa himself. The occasion was his visit to Keshab Sen in connection with the latter's serious illness which a few days later took away Keshab from his frail earthly body. "A true child cannot live apart from the mother. He knoweth not anything, but his mother knoweth everything. The child only getteth meat out of his mother's hands and roameth in play. He casteth all his cares upon the Mother."

It is on the same sadly eventful occasion that he dwelt in his own illuminating manner on the price that a *bhakta* has to pay when God's grace descends on him in a special degree. "The gardener knoweth well how to deal with the common rose; and also with the rose Busserce which is of a superior type. As for the latter, he cleareth the soil round about its roots to give it the benefit of the night dew. It may be that the same is the case with thee. The Divine Gardener knoweth how to deal with thee. He diggeth round about thee to the very roots, to the end that this dew of His inspiration shall fall on thee and thou shalt be purer, stronger than before, and thy work even greater and more abiding than ever."

Another analogy still. "An elephant entering into a hut maketh it totter to its foundations and at last pulleth it down. The love for the Lord is in its greatness like the elephant. It very often pulleth down the frail house of clay called the human body."

Again, another analogy. "When a house is set on fire, some of the things inside are first burnt up; then the house is taken up as a whole by the fire and burnt. Much the same thing

cometh to pass when God is seen. The fire of God-vision first burneth the various passions—lust, anger etc; then the false ego which saith 'I am the doer'; and lastly, the whole house, viz., the body."

At the commencement of this article I referred to the Paramahamsa as the God-man at Dakshineswar temple who would at frequent intervals go into *samadhi*. This *samadhi* is a wonderful state of the mind and the body. The mind is abstracted from all connection with the sense organs. There is no visible sign of breath even. The body is in a state of stiffness as in death. The posture may be the recumbent one or the usual one of sitting up associated with our waking hours. The face in a way indicates by a strange, unearthly glow the communion the soul of the devotee is having with his chosen *devata*. The state may be styled the superconscious state. From a few minutes at a time it may be of some hours' duration. In the case of still more advanced souls the *samadhi* stage may become the normal stage itself, it being, as it seems, the natural culmination of the human search for the divine. The bliss sought after is eternal To enjoy that bliss communion is the only way The process of communion, too, should be eternal. The soul itself is eternal and therefore capable of a communion of eternal length. The physical body, however, in which the soul is encased is of a perishable nature; and the continuity can be kept up only by a succession of births. The births may be in the gross body in which we now are or they may be in subtler forms yet. The Lord that created the countless worlds constituting the universe will surely have made provision for suitably peopling them, seeing that he has made such abundant provision for this tiny thing called the earth. And it may be His plan that functioning in such subtle bodies the soul's pilgrimage shall be through some, many or all of these worlds unto His holy presence. For one thing there is time enough in eternity for such a journey. It is a journey of holiness, and therefore of joy perpetual.

FROM THE WORLD OF SCIENCE

ONE of the most prominent sciences of the twentieth century is the development of Rapid Transit. It is an end to which the greatest inventors and most skilful engineers have consecrated and are consecrating their talents. Ever great and still greater velocity of locomotion or communication is the goal in view. And what victories have been won over the sluggish forces of Nature !—what obstacles overcome ! I think the first step towards rapid transit was taken when the wheel was invented. That was probably done in India. Sir John Marshal's excavations in the Indus Valley have revealed the first wheeled carriage ever known.

* * * *

Less than forty years ago Jules Verne wrote his entertaining romance "Around the world in eighty days." He was then thought to have exceeded all bounds of possibility : at that time the circumnavigation of the globe had never been accomplished in less time than 121 days. In 1873 it was done in 109 days. Eventually, an American performed the feat in ninety days, and in 1891 a Miss Bisland lowered the time to seventy-two days. Later still the record stood at sixty-nine days. The main obstacle was to traverse speedily the mighty tract of Asia. With the establishment of railway with Vladivostock, the journey from Paris to the Pacific Coast takes less than 24 days and a traveller can circumnavigate the globe in about 30 days. The establishment of civil aviation must reduce the time to a few days.

* * * *

Speaking of circumnavigation, we are led to think of the size of the Earth. The diameter of the earth at the equatorial

region is 7926 miles. If a tunnel is bored through the earth to represent this diameter, an express train running at sixty miles an hour will perform the journey from one end of the diameter to the other in $5\frac{1}{2}$ days. The equatorial circumference of the Earth is 24,910 miles. The same train will cover this distance in a little more than 17 days. The Earth is placed at a distance of 92,800,000 miles from the Sun. If we could construct a bridge over this huge distance, a train with a speed of 60 miles an hour will cross this bridge in 176 years and 6 months. An aeroplane travelling at the rate of 200 miles an hour will reach the Sun at the end of 53 years in a non-stop flight. A ray of light travels in space at a velocity of 186,000 miles per second. Therefore such a ray starting from the Sun will take 499 seconds or more than eight minutes to reach the Earth. When the Sun rises we won't know it until after eight minutes have elapsed and we will be seeing the Sun for eight minutes after he has set.

* * * *

The Earth travels round the Sun in a more or less circular path, called its orbit. This orbit is 185,600,000 miles wide. The Earth has therefore to travel 183,314,286 miles to complete one revolution which it does in 365 days or one year. The Earth must be travelling at a terribly great speed in order to perform this journey in such a short time. An aeroplane doing 200 miles an hour will complete this journey in only about 333 years. The Earth is therefore moving at the rate of 66,600 miles per hour or more than 18 miles per second. What an incredible velocity! And we do not feel that we are being carried along at this speed. When coaches were introduced in England, it was roundly declared that they would ruin the country; and we find in one chronicler a eulogy of the old waggons of Master Stow's day which did not jog along the highway at a speed of four miles an hour, but travelled easily, "without jolting men's bodies or hurrying them along."

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A French inventor prophesies that aeroplanes can be guided across treacherous mountain ranges by means of electric cables laid underground in those places. In the control cabin of the

plane there can be installed very delicate instruments which will enable the pilot to follow an earthed cable 8,000 ft. beneath him. When there is thick fog in the sea it becomes a very difficult matter to guide a ship safely into harbour. A system similar to the one mentioned above has been tried successfully, the cable in this instance being sunk to the sea bottom.

P. R. CHIDAMBARA IYER, B. A., F. R. A. S.

BRAHMANHOOD

BY V. H. SUNDARAM. B. A.

ROHIDAS the cobbler was worshipping Lord Krishna every morn. But he never fasted before his prayers nor even bathed as ordained by the Shastras. Thus worshipping the Lord as he did, in his own blind way, he roused the ire of the Brahmins hard by. A shoe-maker by caste to worship the God of the Brahmins in an unholy manner would invoke the wrath of heaven. The Brahmins chastised him as he was sinning against God and Man thereby. All his prayers were bound to be futile, unclean as he was. Did he possess the sacred thread of the twice-born to qualify him to aspire for communion with the Lord ?

Rohidas eyed the Brahmins, as their cruel words like shafts had gone home and cut him to the quick. True, he was not fortunate to be born in a Brahmin family But does not the Lord say that the path of Heaven is open to the high and low alike? His prayers were not for wealth, children or worldly pleasures and his prayers came from the heart and not from mere lips. "Sacred thread ? Mine lies within and not on my shoulders ! " retorted Rohidas. Taking his knife, as the onlookers spell-bound with wonder, gazed on, he tore open his stomach ! And lo ! There was a Sacred Thread inside ! The Brahmins were shocked to witness this scene of heroic sacrifice on the part of the humble devotee and hung their heads in shame.

THE BUTLER COMMITTEE REPORT

BY N. SRI RAM

It is very significant that, while practically all Indian papers and publicists have strongly condemned the Butler Committee's Report, the whole of the British Press has received it with enthusiastic praise. The significance lies in the complete divergence at present of the Indian and British points of views as regards vital issues concerning their relations. The problem of the Indian States is an integral part of the general problem of India's constitutional future, and that being so, the decisions taken with regard to it will undoubtedly affect the proposals which we may expect the Simon Commission to make.

The recommendations of the Bulter Committee affect three parties principally, namely, the people of the States, the Princes and the people of British India. That the Report has failed to bring the slightest satisfaction to any of them is already amply evident, both from the opinions of leaders in British India and the Indian States, and the expectations to which the Princes had been openly giving expression while the Butler enquiry was in progress. The Butler Committee never took the people of the States into its confidence. Their evidence was neither called for nor accepted when it was offered. They were allowed at a late stage to submit a memorandum; but the matters with which the memorandum dealt have been treated as entirely irrelevant to the issues with which the Committee was concerned. It cannot be alleged that the interests of the people of the States, as apart from those of the Princes, had no bearing at all on the enquiry conducted by the Committee, for the Report gives a list of the States which have introduced reforms in the direction of associating their people to some extent with their administration. In a certain number of States, Advisory Legislative Councils haveb een established; the Ruler's private purse has been separated from the State Exchequer; and the Judicial Administration has been put on an independent basis. The number of States in which these steps have been taken forms a very small proportion of the total, and in these the Reforms are admitted to be

mostly on paper or in an inchoate condition. But the fact that the attention of the Committee was directed towards such matters of internal administration in the States affecting their people's welfare is in itself proof that the popular standpoint was not without a bearing upon the issues considered by the Committee. But the popular standpoint was not given any opportunity of expression in the presence of the Committee.

So far as the hopes of the Princes are concerned, the fact that the report does not help their realisation in the least must be obvious to them already. What the Princes desired was a guarantee to them of a measure of internal sovereignty free from the possibility of encroachments by the Paramount Power. The Maharaja of Patiala and the Maharaja of Kashmir have publicly and very vigorously voiced the grievances of the Princes in this matter. They feel that, in spite of the treaties with the British Crown, considered by them hitherto as the charter of their liberties, the Paramount Power has been making steady advances upon their internal autonomy and exerting all the time a resistless pressure which threatens to sweep away all existing vestiges of their internal independence. They hoped, therefore, for the formulation of certain definite principles by which the exercise of the rights of paramountcy would, in future, be governed and limited; and they asked also for the establishment of constitutional machinery which would safeguard the interests of the States in matters on which decisions taken in British India affect the welfare of the States. The Princes have been told that the time is not ripe for the establishment of any kind of Federalism, which would enable them to have a voice in the determination of questions affecting both British India and the States; and as for the question of paramountcy, the Butler Committee has cryptically and comprehensively declared that "paramountcy must be paramount." In other words the exercise of the right of intervention in the internal affairs of the States can be limited only by the judgment and free-will of the Viceroy for the time being. The Princes receive the concession, if concession it may be called, that in future their relations will be with the Viceroy personally, and not with the Governor-General in Council. The Viceroy will mean in practice the Political Department of the Government, or rather the Political Secretariat which it is proposed to establish

in the place of that Department. Even in practice today, it is the Political Department which rules in matters that concern the States, and, therefore, the recommendation of the Committee will make little difference in actual results to the position of the States in relation to the Viceroy and his political advisers. It will only have the effect of creating "two Indias" in place of the India of to-day over which the Governor-General in Council presides as the supreme authority.

From the point of view of the people in British India, the recommendations of the Butler Committee must be pronounced to be of a very reactionary character. In the opinion of several British papers which comment upon them, they make Dominion Status in the near future a very doubtful proposition. The chief recommendations affecting British India are the transfer of the relations of the States from the Government of India to the Viceroy personally and the principle enunciated, that the relations should not be transferred to any future Government in British India responsibile to a popular Legislature without the consent of the Princes. This means, in other words, that the British Government must have its own agent in this country to exercise its rights and obligations with regard to the States, and that the agent must have the necessary military and constitutional power for the protection of the States and for the enforcement of his decrees. India is split up, as has heen already stated, into two divergent and absolutely independent parts, with the foreign power keeping them united as a whole and holding the scales even between their respective interests. Nothing can be farther off from the cherished aims of patriotic Indians.

OF INTEREST TO YOU

Cheques by wireless.— Cheques, letters and documents of all kinds can now be flashed by wireless across the Atlantic in facsimile. In a dark and tiny hut at Somerton (Somerset) this new phase in wireless telegraphy triumphantly passed its tests.

Cartoons and telegrams in the handwriting of the sender were flashed across the Atlantic from Rocky Point, and reproduced in every detail at Somerton The process is the culmination of two years' work by the Marconi Wireless Telegraph Company, Ltd., and is a British wireless triumph. The facsimiles were reaching England almost simultaneously with their transmission from America, the speed across the Atlantic being 186,000 miles a second. The receiving apparatus looks like an extraordinarily elaborate type of cylindrical gramophone. A piece of sensitized paper is placed on a cylinder, and a spot of light really an optical paint-brush, revolves from inside the cylinder on to the paper. Cylinder and paper move side ways, one-hundredth part of an inch every revolution of the light until the whole of the paper has been covered by the light spot The paper is then developed, and in less than a minute the picture or telegram visible is complete. The system is remarkable for its clarity. A "facsimile" service is in preparation which may in time make it the normal procedure for telegrams to be received in the actual handwriting of the sender, and an advantage which would be evident in the transmission of elaborate columns of figures is that absolute accuracy is assured. The system at present in employment enables two images, each of 8 in. by 10 in. to be received from America in less than twenty minutes, and may reduce costs as compared with present methods. In commercial operations one of the channels would be used for ordinary telegrams and the other reserved for urgent messages.

Bloodless Operations.— Dr. Karl Hutter, surgeon at the University of Vienna, has made an announcement that is destined to revolutionize the world of medicine.

He is of opinion that bloodless operations would soon form the basis for surgery in the near future. He has carried out a series of successful experiments whereby incisions were made without drawing a drop of blood. Hutter's method is based on electro-diathermacy and though his experiments so far have consisted mainly in removing growths of human skin without pain and loss of blood, he believes that the method can be developed to perform major operations with little or no loss of blood, doing away with the necessity of anaesthetics. Prof. Hutter substitutes an operating electrode for the surgeon's knife. This is a pointed needle with a metal head through which electric waves are sent penetrating the skin's tissue. A second and inactive electrode is formed in a lead plate fastened to the arm or leg of the patient. The operating electrode needle used by Hutter remains cold despite the electric current unlike the old electric method which burned and carbonized. The cold needle causes a coagulation of the viscous substance and the incision is made by a slow movement of the needle without drawing blood. The doctor found not only during the operation there is no blood, but also afterwards the blood remains congealed until the skin closes over. Even rich blood vessels can be made relatively bloodless by the application of the electrode.

A Criminal Shoe— When crime is developed into a fine art and perfected as a science, those who are charged with the duty of thwarting the activities of criminals are also bound to exert themselves to perfect their trade. Such a one is the "Criminal Shoe", invented by a Commissioner of Police in Magdeburg, Germany in order to prevent the escape of prisoners.

It is a kind of slipper made of steel that closes automatically. The slipper, which is lined with felt, is pulled on over the stocking, and cannot be detected by the casual eye. In closing, it automatically adjusts itself to the ankle. The steel of which it is made is proof against any file, and even a locksmith is powerless to open the shoe without a key. Construction of the shoe is such that the ankle of the criminal is held stiff, so that he can only walk an ordinary measured pace. Running and jumping are impossible. A criminal wearing such a shoe cannot escape even from a cell whose windows are unbarred. The invention is expected to prove particularly useful for the transport of criminals, where a body of violent men is usually in charge of one or two officials.

What we hear miles up in the Air.— What does the aviator hear ? He hears very little while his engine is running, but if he were in the car of a balloon or his airplane were still, and no other sound came near to interrupt, a flying man could hear the crowing of a cock a mile below, or the sound of a church bell, or sometimes the shout of a man. The report of a rifle and the bark of a dog have been heard 5,900 feet high. The noise of a train has reached 8,200 feet and a railway whistle has been heard nearly two miles away. A man's voice has been heard distinctly 1,600 feet high, the note of a cricket at 2,500 feet, the croak of frogs at 3,000 feet, the rolling of a cart at 3,255 feet, and the beating of a drum at 4,550 feet.

Antiquity of Sugar and India.— Cuban sugar is now world famous, but its original source was in other lands, in fact in India and eastern tropical Asia, for instance. This is not the boast of an Indian anxious to delve into his past in order to prove the greatness of his country as the home of all conceivable things, but the considered view of the Pan-American Union, which says in one of its pamphlets, " Although sugar cane has been cultivated from remote antiquity, its native country is not definitely known. Many authorities attribute its origin to India or to eastern tropical Asia, whence its cultivation spread westward to Persia, Arabia and Egypt and eastward to China. It is claimed that as early as the eighth century B. C. certain Chinese writings recorded the fact that sugar had been brought from India.

" The art of boiling sugar also appears to have originated in India and was introduced into China early in the seventh century A. D. But the development of the art of refining sugar is credited to the famous Arabian doctors of that era, who used sugar in compounding their medicines".

" From those early times and into the Middle Ages the use of sugar was confined mainly to medicinal preparations and could only be afforded by the rich, as it was considered a costly luxury. Records go on to relate that early in the eighth century the Moors introduced sugar into Spain, and the Crusaders, having acquired a liking for it in the Holy Land, did much to promote its trade in Central Europe."

"Coming down to the age of discovery, we find that under the leadership of the Spaniards and Portuguese the cultivation of sugar cane spread far and wide. The first cane was planted in Maderia in 1420 and in the year 1494 it was carried to Santo Domingo, from where its cultivation spread over the West Indies and to South America, being introduced into Cuba some time in the sixteenth century. But it was not until the more general use of tea and coffee in the eighteenth century that sugar came into prominence and took its place as a staple article of food.

Useful Suggestions:— In that excellent Report of the Visveswarayya Committee, which has been so cavalierly treated by the Mysore Government, occurs several suggestions on diverse subjects, which are of immense importance not merely to the Government of the State, to which it particularly refers, but to British India as well. We would specially draw attention to its proposals on two vital problems of the hour, namely, maintenance of communal harmony and unempolyment. With regard to the first, the Committee suggests as permanent remedies, standardisation of the habits and practices of the people, which would " facilitate business, promote social intercourse, create good understanding and mutual trust and cheapen the cost of necessaries and amenities for all". The value of this standardisations has been demonstrated by Turkey and would be of help towards National unity, provided we do not force the pace, as Amanullah did. Rousing the latent civic consciousness of the people, young and old, by propaganda and education and introduction of Community Councils to promote common interests, are other obviously good suggestions made by the Committee. The latter purpose will be secured by the revival of our village Councils and Panchayats, which was incorporated in the common-wealth of India Bill. On the question of unemployment, the committee suggests the creation of Faculties of Commerce and Agriculture in the Mysore University, introduction of vocational instruction in Middle and High Schools and the establishment of a State-wide organisation to abolish illiteracy. Yet another suggestion of even greater importance is that the state should earmark out of its annual revenue from six to eight per cent of its finances for the next ten years for industrial purposes, so as to open more avenues of employment to the people. It will be observed that these suggestions, without an exception, would be equally applicable to British India and other Indian States.

REVIEWS AND NOTICES

"*A DAY WITH SAMBHU*" by K. S. Venkataramani. Pp. 61, 8 as
(Svetaranya Ashrama, Mylapore, Madras)

We welcome this latest product of Mr. Venkataramani's fertile pen. Here we find him in a new *role* as friend and philosopher of tender boyhood. It is superfluous to add that he acquits himself nobly of his task.

Bright little Sambhu, who is just about to celebrate his twelfth birthday, falls in with a wandering *Sadhu* and treats him kindly. The latter takes the boy with him for a day and teaches him pure and healthy ways of living. They go for a walk in the fresh morning air to greet the rising sun and turn to the sacred river for the 'much more holy act' of bathing. The author's sensitive soul rebels against the ugly habit of desecrating our beautiful rivers with filth, the rivers we unctuously call Ganga and Kaveri. One with the life of air and flowing water and all nature, the child is taught to draw strength and purity from them all. After his bath and morning prayer Sambhu has his breakfast. All will appreciate the author's anxiety to build up the nation's life along wholesome and healthy lines, descending as he does to the details of the day's *menu*.

Sambhu is next to go to school, there cultivate the enquiring mind and be in fact all that a good boy should be. When talking to Sambhu the author can only take things as they are and ask him to go to school after nine o'clock, but he will, perhaps in a future work, advise the educational authorities to make school hours more in keeping with the climate of the country and save our tender Sambhus and Parvatis the wearisome and sleepy toil at their books in the heated air of the school room and walks to and fro in the burning sun. That, however, is by the way.

After school the boy is led to the pleasant and at the same time useful pastime of gardening; to a walk in the fields and to the river with the sun setting in the west, throughout which he is to keep an observing eye and a sympathetic, absorbent mind; and so on to a modest supper and a restful sleep. He is thus naturally led on to the great story of the one Life in all with its lessons of *ahimsa*, of love and peace to all that will alone take us to the next stage in evolution. As the author puts it tellingly, 'The furure is only to those who live simply on herbs and on spring water. ......Such a food alone makes for Peace, Love and Immortality and will yield us some day a race of angels sprung from the loins of men.'

Probably it is too late in the day, and hence unnecessary, to comment on Mr. Venkataramani's language and style. Suffice it to say that in this work the style is studiedly simple, flowing as it always is, quite in keeping

with its object. We must, too, resist the temptation of quoting his nice descriptions of the river and fields, of the ocean that is to the river 'what a mother is to her married daughter returning for a day of rest, peace and maternal love' and other wayside beauties always to be gathered in the author's works.

It is well and fitting that after dealing with various phases of life in the way of pure literature in his first three works and trying his hand at the solution of more serious problems in *The Next Rung* (thus fulfilling the promise informally conveyed in *Murugan*), the author has addressed himself to 'just the age when the innocent play of child-hood ends, and the long and serious play of life begins.' For this after all should be the foundation of one's work for humanity, the work of building up a better, brighter future for the world. And as to the rest, if it is true that "poets are the legislators of mankind" and mankind will only follow the laws so persuasively laid down by them, the future of our race need not be despaired of with legislators of Mr. Venkataramani's *genre*.

" A SHORT SANSKRIT GRAMMAR " Parts I and II by Siromani K. V. Rangakrishna Sastri. Price 6 as. each, (S. Andiappa Mudaliar, Book-seller. Sholavandan).

Students will find these booklets helpful. The lists of paradigms concise but comprehensive so far as beginners are concerned, will be found useful for memorising or easy reference. Other parts of the subject like euphony, compound words etc. are also briefly touched upon and declension of nouns omitted, being dealt with in the usual *Sabdamanjaris.* Sentences in Sanskrit are provided at the end of each lesson for exercise.

Closer supervision of press-work in the second edition will make the work what a book on Grammar should be,—accurate even in what may seem trivial details.

Notes

IT is interesting to notice how thoughtfully and scientifically the problem of education is tackled in the United States.

Part Time Jobs for Pupils

The disparity in the number of students in the lower and higher classes was early noticed, and a careful investigation revealed the fact that one of the reasons was the economic consideration. It was calculated that when a child entered a high school, his spending allowance jumped from 50 cents to at least two dollars a week, which was beyond the capacity of many families of average circumstances. So it was rightly surmised that a chance to earn that money might enable the boy to continue at school instead of leaving him to go to work. The Board of Education, therefore, set itself to solve the problem. It found that boys in order to be entertained told their masters the lie that they had left school for good and deserted them when the schools re-opened or when the slack season began and on their side, the employers dropped them suddenly and without warning. It, therefore, decided that the school authorities themselves should find the opening for such boys and assume the responsibility for their proper working and behaviour. By this arrangement, there are now about 3,000 high school children a year who find the chance to earn while they learn. They find jobs mostly in department stores, where they work on Saturdays and on rush seasons, when they are excused from attendance at school. For obvious reasons, only such boys are allowed to go in for such jobs who deserve the privilege and carry out the duties of their office, without detriment to their studies. This desirable contact with business teaches the boy lessons of responsibility and efficiency who also feel a changed attitude towards, and greater interest in, his studies. The experiment has a moral for the educational authorities in India, where the problem is much more acute by reason of the comparative poverty of the people. Will they take note of this and try the experiment, we wonder?

Working Students in the University

IT is not merely the boys at school that secure the education by manual work, but thousands of young men finish their University career only because of their hard work outside college hours. According to the figures given by the Boston University for 1926—'27, for instance, about 25 per cent. supported themselves entirely by their own work, 10 per cent. earned three-fourths of their expenses; 12 per cent. one-half and 14 per cent. one-quarter of their expenses. Thus about 60 per cent. of the students probably got through the course only because of this adventitious aid. What a sad contrast it is to the conditions obtaining in our own country! Here, unlike that dollar-made continent, poverty is more widespread. There are thousands of unfortunates in our midst who cut off their promising educational careers because they could not afford the money for their further study. Most of them generally knock about frantically for a while for part-time jobs, which are not available in India at all. Indeed, where can they find them when our B. A.'s and M. A.'s, even after they finish their course sacrificing their health and wealth, do not find jobs, part-time or whole-time, for months and years together? The total effect of our educational system is so depressing and unprofitable in the extreme, that at times we are forced to ask ourselves the question, Is it worth while, after all, to go through the farce of it any longer? Middle class unemployment and employment among the educated are menacing features of our public life for which it is necessary to find a solution immediately if the talents of our future citizens are not to run to waste. The first desideratum for that seems to be a radical over-hauling of our educational machinery, which will not produce standardised goods that do not sell in the market.

The Vice-Chancellor

MAN proposes, but God disposes. Hardly had Sir Annamalai congratulated himself on having secured the services of Mr Srinivasa Sastri to guide the fortunes of his new infant University, when unkind fate snatched him off to other lands on other business. The situation in East Africa was getting serious, and who could be found better fitted to meet the

delicate situation that has arisen there than Mr. Sastri who has demonstrated his gift of persuasiveness to such remarkable purpose in South Africa? So, if the new University has lost by the process, the country as a whole stands to gain. The new University, it seems, cannot function with a Vice-Chancellor abroad, so Sir Annamalai was faced with the same problem which he so successfully solved only recently. His second choice has also been a happy one. The mantle of that honored office has fallen on that veteran educationist, Prof. S. E. Ranganatham, the Principal of the Kumbakonam College. He is one of our tried educationalists of standing and reputation and was the Chairman of the Committee which enquired into the working of the colleges in the Madras Presidency. To the problems arising in the course of the inauguration of the new University, his ripe experience would be of great help, and we have no doubt that he will prove to be one of the successful Vice-Chancellors we have so far had. We understand that his appointment is only for a specific period, and that the authorities are intending ultimately to bring in a man of European reputation. We do not see any need for the same, and an Indian who is steeped in the culture for which the University stands, is, at any time, to be preferred to an European however eminent he might be. We trust Sir Annamalai is confident that such men are available in our own country. In the matter of his bequest in this regard, he has been very original and has shown much discernment in his decisions, as witnessed his inauguration of the School of Indian Music, which is a crying need in our Presidency. So we hope he will do nothing which will in any way mar the good impression he has made on the public.

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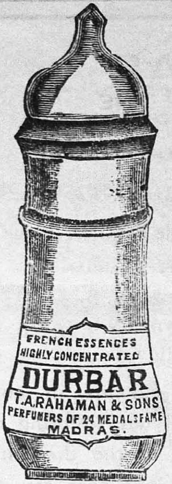

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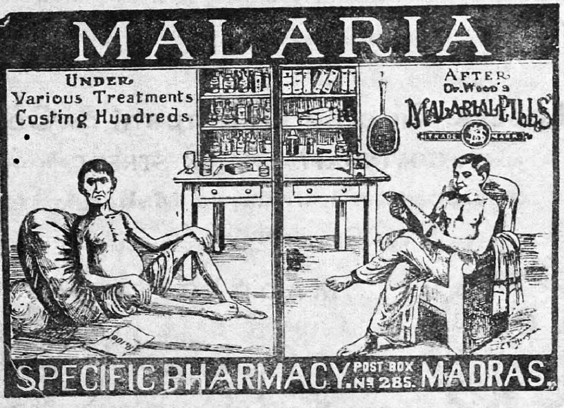

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